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AN OBJECT IN LIFE, AND HOW TO ATTAIN IT.

BY
F. LEOPOLD SCHMIDT, JR.

FOWLER & WELLS CO.,
775 BROADWAY,
NEW YORK.

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AND

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Dr. S. A. Green

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“A word to the wise is sufficient.” Read !

“Give instruction to a wise man ; and he will be yet wiser: teach a just man, and he will increase in learning.”—PROVERBS IX.

“He that gathereth in summer is a wise son ; but he that sleepeth in harvest is a son that causeth shame.”—PROVERBS X.

“O blessed retirement, friend to life’s decline,
Retreats from care, that never must be mine,
How happy he who crowns in shades like these,
A youth of Labour with an age of ease;
Who quits a world where strong temptations try,
And, since ‘tis hard to combat learns to fly.”

—GOLDSMITH.

PREFACE.

In presenting to the public this my first work which for the want of a more appropriate name, might be called, if it may not be considered as a liberty, a small treatise, I shall deem it necessary to make a few prefatory remarks and reflections, upon the subject of what I have written, in order that those who may favor it with their kind perusal may the better enter into the sense and spirit of the matter it contains.

When a new book is presented to the world, the oft-repeated question, “Cui Bono?” * naturally arises. To answer it, I shall simply state as follows: that the special aim of this little treatise is; first, to show the reader in what a true and worthy object in life consists; secondly, to implant true and noble sentiments in his mind; thirdly, to give him a higher idea of life than that which is generally diffused among mankind; fourthly, to fill him with a burning desire to pursue such a worthy object in life; fifthly, to implore him to cast aside the sloth which may have

* “To what purpose?”

overcome his mind ; and sixthly, and lastly, to try to guide him along the right path to attain the object which his predominating inclinations urge him on to pursue. These are a few of the principal aims to which this little treatise modestly attempts to lead the way. The reader, in order to tell whether the attempt be successful or not, must peruse the work, and then judge wisely for himself.

It must not be thought that this little treatise presumes to guide those honorable men and women, who are already in the successful pursuit of some worthy object in life, although it is hoped that even they may glean a few points of new and agreeable food therefrom ; for every one views the same object in a different light, though the difference may be only a shade. It is, however, intended more especially for young men setting out upon the race-course of life ; for all, whether young or old, who are not pursuing any worthy objects in life ; and for those, who, though they are pursuing some worthy object in life, do so with little or no success.

With respect to the conviction of certain truths upon the mind of the reader, I have tried to be particularly careful to illustrate them by copious examples, knowing that these, by picturing the ideas to the mind, make more deep and lasting impressions upon it, as well as affording it more, pleasing food than cold, stiff reasoning. In regard

to style, I have also tried to be most careful throughout the work, sparing neither labor nor time, to present the whole in as perfect a method as possible, and to put all thoughts in strong, clear, and simple terms, so that nothing might be imbibed in the reader's mind with confusion.

Some may object that this little treatise is not entirely original, and that the truths it lays down are old and have already been widely sown. To answer these possible objections, I would say that it does not pretend entirely to originality of thought, though in method and arrangement, in most of the remarks and reflections, in examples, illustrations, and figures, there may be found much that is new and interesting. If the truths laid down in it have already been widely sown, they have not, however, reached to such maturity in their growth, as must be evident to every observing person, but that a little trimming up and watering, may give them a new start in other directions, to bring them to greater perfection. Further, such truths, like others from their importance to mankind, admit of frequent repetition. They are not as the sentiments of wit, which when once served up become stale, but rather as the sentiments of humor, which, when good, the more we taste of them the greater does our relish become. Finally, those to whom the most of these truths may be already known, should remember that they form the minority, and

that all are not so fortunate as themselves, in the possession of such valuable knowledge, and should, therefore, consider the vast number of individuals for whom this work is particularly intended. There may be, and, undoubtedly, there are, many other works treating upon this important subject in a more scientific way than that to which the present little volume pretends to do; but these from their length, cost, and difficulty, and from their treating upon many different subjects in the same volume, are restricted to the reading of the few, and are not open to those general readers whose time and inclinations prevent them from entering into such wide and difficult, though most important, fields of research.

A few suggestions, especially, to young readers, as to the manner in which this treatise should be read, may not be out of place here, especially, if we consider for a moment, its great aim. There are few men who read books as they ought to be read. These, however, by slow, careful, deliberate, and thoughtful perusals, gain more real knowledge out of one page than a dozen other men, who skim over the leaves like a sea-gull on the waves, leaving no impression of its dips behind, would do of the whole volume. The general tendency in reading, as in all things, is to be too hasty. We thus lose the sense of half that we read, and, consequently, the thoughts themselves soon pass like a shadow from our minds.

Now, I would thus advise my less maturer readers; that, if they wish, in their perusals, to gain any useful knowledge from this, or any other treatise which pretends to anything of worth, to do so slowly and thoughtfully. They should be as careful to repel all errors as they are to imbibe all truths; and when they have finished the work, I would again advise them to try and recall to mind all that which they have learnt. If they can then bring up in their minds all the important points laid down, they have then, certainly, done well. If not, I would advise them to read the work over again till they can, knowing that the most learned never satisfy themselves till they have read a worthy volume over from five to six times.

The great aim of this little treatise being to disseminate good, and to try to bring down a little of the sunshine of Heaven to warm the hearts of all who may peruse it, I would just mention that I should feel myself most grateful, if those just critics who may cast their eagle eye over its pages, will kindly overlook any little minor errors into which I may have fallen in this my first work; for even in the works of the most learned such mistakes are often found, and, therefore, much more are they to be expected in the work of one who pretends to no such greatness. With these few introductory words, I now submit this my first public essay, to the just and careful perusal

of my reader, and if he be able to pick from out its pages any useful knowledge for himself, I shall consider myself more than fully repaid.

Respectfully,

THE AUTHOR.

AN OBJECT IN LIFE AND HOW TO ATTAIN IT.

The particular class of objects in life which, in any land, the majority of the inhabitants pursue, have the greatest material influence over the welfare of the nation.

A glimpse of history will show us that all nations which have made certain high and noble objects in life, the goal of their ambition, have steadily advanced in strength, wisdom, and civilization, to hold high and powerful positions, among the other nations of the world ; while, on the other hand, those nations which have pursued meaner and lower objects in life, have either remained at a stand-still, or else, have sunk, deeper and deeper, into the always deceptive mires of folly and error, till at last, as it were by a whirlwind, their very existence has been swept from the face of the earth. Thus, on account of the luxury and ease into which she had fallen, we have seen with awe the utter annihilation of the once proud Venice ; thus, on account of wars, slavery, and a step,

or decay in science, literature, and art, we see, at the present time, the stand-still of Turkey and of the Barbary States of Africa. On the other hand, on account of science, art, and literature taking the lead, we see the wealth, power, and civilization of many different states of modern Europe ; and, thus also, on account of freedom, together with the unrestrained promotion of art, science, and literature, we see the rise of the nation, destined to be the mightiest on earth,—the United States of America ; a nation which is slowly but surely, leading the peoples of the world to a higher plane of knowledge and power, which promises at no distant period to crumble in the weakening walls of monarchies and despotisms.

Now, the influence which certain definite objects in life possess, is not only exerted over the welfare of nations, but also, over that of individuals. In our own country, as well as in all others, we see daily around us men, both young and old, who, by giving way to luxury, ease, and folly, and who by giving free and unrestrained indulgence, to their animal passions and appetites, especially that most contemptible as well as cowardly vice, technically termed dipsomania, but commonly known as drunkenness, are lowering and wasting their lives more and more, every day of their miserable existence. Others there are who remain at a stand-still, following in the footsteps of their fathers, grand-fathers, and great-great-

grand-fathers, neither wishing to put themselves into lower positions than their much-esteemed ancestors, nor to rise higher ; but are thoroughly satisfied with what they possess, utterly regardless of the misery of others, with the world and what is in it, and, alas ! too often contented with their own perfect selves. Lastly, there are others who wish to do all the good that they can, who wish to promote civilization and happiness, and to make themselves and others, better than they are—in short, who wish to be of as much use to mankind, in general, as possible. They are the only true, good, great, noble, and honorable men; and the greater the increase of their number, the faster will be the progress and the higher the civilization, of the world.

An object in life may be defined as being some one pursuit which, if followed by an individual along the right path, will tend to raise him, in certain respects, among the people of the world, to a higher, better, and happier state of life than that which he has been leading. By a higher state of life, we do not necessarily mean the worldly possessions of rank or power ; but we do mean the possession of that power which will enable us to control by our intellectual and moral faculties, as far as possible, our many glaring passions, appetites, and tendencies to vices and animal traits. Further, when we speak of a better state of life, we point to that state of life, in the paths of which

Christ, our Saviour, wishes us, as good Christians, faithfully to walk ; and lastly, when we speak of a happier or lovelier state of life, we point to that where peace, contentment, and good will toward God and man reign supreme.

We have now, on the one hand, fully seen in what an object in life consists. On the other hand, let us further consider in what it does not consist; for to be perfectly sure of our positions we must not only look to the right side of things, but also, to the wrong, in order that we may guard against the many deceptive dangers into which we are liable to fall. To be as concise as possible, then, we shall only state that a true object in life does not consist in merely glutting and gorging ourselves with food ; in being merry, drinking and suffering the terrible consequences ; nor in wasting our lives in our beds, dreaming of the beautiful prospects which shall never be. Such a life is not worthy the pursuit of so high a being as man, and is merely the life of a dog or any other animal ; though we may justly say, of the two, that of the animal is much the nobler ; since an animal will rarely eat, sleep, and drink more than is good for him. Finally, neither does a true object in life consist in the mere clothing and decorating our bodies, instead of our minds, in fine goods, trinkets, and the like ; nor in wasting, by idle pursuits and amusements, our time, brains, and existence with which God has been merciful enough to endow us.

Having now considered, in a general sense, in what an object in life consists, and in what it does not consist, we shall proceed to lay before the mind of our reader such a goodly variety of individual pursuits, under the orders and classes to which they respectively belong, that everybody of common capacity may be led to find herein something particularly adapted to his several abilities.

The trades form the first class of the first order and open to those who may wish to pursue such a course a wide, interesting, and useful variety of branches. For examples, we have the shoe-maker, without whom we should needs go bare-footed ; the saddler, who makes our beautiful harness ; the mason, who lays the foundations of our houses ; the blacksmith, who shoes our horses and makes our carriages ; the cabinet-maker, who constructs our chairs, tables, beds, and other furniture ; and the carpenter, who builds our houses. The trades are almost innumerable, and might truly fill a book with their names and descriptions; but the above examples, without mentioning any more, will suffice for all present purposes, and will easily open to the mind of the reader the way to others.

Some persons will sneer with contempt at such objects in life as the trades, as being utterly beneath them, and will scorn all those that follow such pursuits ; but, surely, no pursuit, howsoever humble it may be, so long as the following it be

honest and useful to mankind, needs such contempt. Many good, wise, and great men who have followed such objects in life, have raised themselves to the highest honors in the world, considering, at the same time, their pursuits so far from degrading that they, in the very height of their prosperity, have not discontinued to follow them. Peter the Great of Russia, though in the exalted position of emperor, was not ashamed to work in the yards for two years as a ship carpenter. If, then, such men as he consider it no degradation to follow such pursuits, meaner men, who have nothing very much to boast of, have, certainly, no right to disdain.

We next proceed to the second class of the first order, which we shall term as being the agricultural, commercial, and state affairs and business, of a nation. These, necessarily, differ in a greater or less degree, according to the climate or the form of government in any particular state; but a few instances in our own country, the United States of America, will not, for ourselves, be inappropriate. Under the head of agricultural pursuits, we have the farmer, the gardener, the florist, the rancher, and the planter; under the head of commercial pursuits, we have the shop keeper, the office boy, the clerk, the insurance man, the broker, and the retail and wholesale merchant; and under the head of state pursuits, we have the constable, the sheriff, the alderman, the

judge, the lawyer, the mayor of villages and cities, the representative of Congress, the senator, and the governor of States. We here have, certainly, a numerous array from which many may be able to choose.

Thus far we have only considered a lower order of pursuits,—pursuits which, though the following them is highly honorable, and absolutely necessary to the welfare of mankind, yet requiring no great geniuses for their perfect performance; but we shall now climb several steps higher in our ascent up the steep mountain, and arrive at a nobler and more elevated and soul-inspiring order,—the arts; an order which, to bring them to the zenith of perfection, requires geniuses of the highest degree.

The arts may be divided into two classes, as follows: First, the useful arts, or those which are necessary to promote the comfort and ease of mankind; and, secondly, the elegant arts, arising in leisure moments, to fill man's mind with all that is pure, noble, and elevated. Among the former, we may just mention the pursuits of the architect, the military and civil engineer, the surveyor, and the soldier; among the latter, the artist, the author, the orator, the poet, and the sculptor.

Continuing our steps higher up this steep ascent, we, finally, come to the sciences, which form the last and most sublime order of all the pursuits, and which place man, the lord and ruler of

the earth, at the very pinnacle of all his glory and power. To attempt in this limited space to ennumerate all the sciences, would not only be out of place, but would be impossible. We must, therefore, be content with mentioning the following few, which will, it is hoped, put the curious on the right path to others. In the first place, then, beginning from the peak and descending, we mention the sublimest of all sciences, theology, which treats of the existence, character, and attributes of God, the Creator of both man and earth ; in the second place, we mention metaphysics, or the science of the mind ; in the third place, we mention phrenology, which treats of the functions of the brain ; in the fourth place, we mention astronomy, which treats of the heavenly bodies ; in the fifth place, we mention natural philosophy, which treats of the laws of light, sound, heat, attraction, electricity, and magnetism ; in the sixth place, we mention chemistry, which treats of the composition and changes of matter ; and in the seventh and last place, we mention natural history, which treats of animals, insects, plants, fishes, and reptiles. Here, then, are a goodly number of sublime, interesting, and useful pursuits, suited to many different minds ; and which will open to those that pursue them a never-failing source for a lifetime of research and pleasure.

An object in life, which comes under the head of

one of the two last-mentioned orders, may be truly compared to a stately enchanted castle of white granite or marble, situated on a rich dark green crest of a high, but gentle and beautiful sloping, shady mountain. In the interior of this magnificent and imposing edifice, there are, connected by gracefully winding marble staircases, innumerable large and small, narrow and wide, long and short, high and low, halls, rooms, ante-rooms, closets, and whole apartments, fitted up in a manner most gorgeous and pleasing to the eye, and filled with a variety of endless treasures. These retreats are open to all who will walk diligently into them, affording not only pleasure to the eye, but research to the mind.

The walls in the interior of this castle are covered with the most beautiful pieces of tapestry embroidered in threads of shining gold and silver, intermingled with soft silks of blue, yellow, green, purple, white, and orange, picturing to the eye scenes of soft, lovely vales, solitary lakes, dark, shady woods, rough, rocky mountains, lively hunts of the stag, and terrible hard-fought battles. Here and there, hanging from a white or blue silken cord, from a nail of polished gold fastened above in the nicely decorated walls, is to be seen a life-like picture of some fair, smiling goddess of the place, in a frame of pure white ivory or of beaten silver. In nooks or corners, conspicuous to the eye, but partly screened by

blue and orange silken curtains, gently held back by delicate loops of twisted cord, as though to hide them from the vulgar eye, are the beautifully symmetrical marble statues of laughing nymphs, strong hunters of the boar, and warriors stern, who once held high and respected positions in the castle, showing others to what they may rise.

Surrounding the building on every side are shady green woods of soft, delicate firs, sweeping maples, sheltering chestnuts, and firm and stately oaks, wavering lazily to and fro, as the soft, cool breezes rustle gently through their outspread branches and hanging leaves. Innumerable well-made trodden and untrodden paths, in all directions wind pleasantly through these beautiful woods ; and now and then to the right or left, is seen a pure, clear, cool fountain of crystal waters, sparkling brightly in the dancing, golden rays of the smiling sun, or else a dark, shady overhanging vista of green, through which the eye may feast itself with delight on a distant beautiful lake, river, dale, village, or mountain below. At intervals along these paths are trees clothed with leaves of glittering silver, and hung with many different varieties of fruit of solid gold. These golden fruits are the fruits of knowledge, which in juice, quality, and flavor vary exceedingly, and of which the more one eats, the less becomes one's self-esteem, the more perfect becomes one's taste,

and the greater the desire to satisfy one's increasing appetite. Such is the wealth, and such are the many beautiful charms of this enchanted castle and the grounds surrounding it ; such is the wealth, and such are the many beautiful charms of the arts and sciences.

Having now clearly shown that there are in the world an almost infinite number of pursuits, adapted to every mind and to every position in life, we sincerely hope that the reader, if he has already done so, will never, again, be guilty of committing the unpardonable falsehood that, "nowadays there is nothing for a man to do."

The necessity of pursuing an object in life ought to be evident enough even to all ordinary minds, when seeing that no man who does not pursue one can ever hope to be successful, or even hope for any length of time to live in tolerable comfort, except by the support of friends and relations—a contemptible mode of life for one who has even but a grain of common sense ; still, as in all cases there are many doubters of the truth, and as these are the very persons whom we wish to reform, we shall try to make our arguments so very clear and strong, that they must see, whether they will or not.

On the one hand, then, we shall first look to a few of the hundreds and thousands of men, who have been successful in life. What do we observe in every one of them ? We observe in one and all

of them, that they have each had his *fixed* object in life. In England, for instances, we have Gladstone, the orator and statesman ; Pope, the poet, and Newton, the most learned of men : in Germany we have Goethe and Schiller, poets of the highest degree : in France we have the learned Descartes ; and Napoleon Bonaparte, the greatest of generals, either ancient or modern : and, lastly, in America, we have Washington, the father of Americans, who, with purity of purpose, bravely wrenched the liberty of his country from the grasp of oppression and tyranny ; Patrick Henry, that fiery patriot and orator, whose masterly eloquence aroused his countrymen to arms in their defense ; Daniel Webster, at the head of a galaxy of statesmen ; and, finally, in our own time, the great orator and preacher, Henry Ward Beecher, whose latest signal effort in behalf of his country taught England on her own shores that the cause of American freedom and nationality, determined to triumph in spite of her opposed wishes and efforts. These are but a very few of the hundreds of great men who have succeeded in the world. How did they do so ? Was it by indulging in idle wishes or luxurious living, while they neglected their brains ? or by wasting their time and lives, in silly and idle amusements, instead of turning them to account ? or by grumbling over their ill-fate and doing nothing to better it ? or by heeding the sneers, laughter, and wisdom

of fools about them? No, they did not; a thousand times, *no*. Every one of them had his fixed object in life, and, live or die, they were determined to pursue them over all obstacles and to succeed. Thus we see to what success men must rise when, in the right course, they are determined to pursue an object in life.

On the other hand, we see around us, in every-day life, tens of thousands who are unsuccessful, not because they are incapable of being so, but just because they are too indolent to put their hands to the helm, and pursue a worthy object in life.

FOPPIO is a young man who thinks of nothing else but of society, parties, balls, and dinners. His father died some time ago, leaving him a little money. He, immediately, poor soul! married a fair young lady with little wisdom in managing affairs, and with whom he was desperately in love. In process of time two comely children were added to their number, increasing their cares and consuming their means. He would not, though often urged by his good little wife, pursue an object in life; but wasted his time and brains, and spent the little money he had in silly and idle amusements. He thus, soon ran through all his possessions, and was, at last, obliged to find a home in the poor-house. Here recent reports inform us that he died in utter despair, leaving behind him his poor wife and children, groveling in the very depths of misery.

DRUNKINO is another, but more contemptible being who will not pursue an object in life. He gives up all for the gratification of the present, and never gives so much as a thought to the awful consequences awaiting his future. People say that he is drunk more times than he is sober. He is, at last, brought to an early, miserable, and cowardly grave, attended with all the fearful consequences of such a misguided life, which he might have foreseen by a few hours' consideration of the miserable lives and ends, of many others. There is very little hope for **DRUNKINO**, unless he will, before it be too late, cast away the bottle and form stronger and better resolutions for the future.

Lastly, we come to **LUXURIO**, who, the other day, was left by his father a large fortune. He has a sweet, lovely wife and five boys ; he has his horses and carriages ; his two houses, one in town, and the other in the country ; and, in fact, everything, that is which is worldly, that wealth can bring him. He lives like a prince ; continually gives entertainments ; throws his money about like wild-fire ; and does nothing but eat, sleep, drink, and be merry. He brings up his children, as is natural enough, in the same way. Now, if **LUXURIO** had a particle of sense, he would foresee that by living in this way he is planting the seeds of poverty for his future generations, and that they, too, are fated, like those above, to

die, either in the poor-house, or of cold and starvation. Let LUXURIO pursue some worthy object in life, and set such a good example to his sons, and he need never fear that Want, with his grim, meager face, will ever appear in the midst of his family.

Thus far we have considered those who have pursued objects in life and those who have not ; and we have also seen the consequences which are sure to follow both. We shall now further show that the influence of civilization makes it an absolute necessity to pursue an object in life.

The world, by the aid of hundreds of good, noble, wise, and ingenious men and women, is rising every day to a higher condition, and those who do not keep pace with it, by employing their brains in some useful pursuit to enable them to do so, will, as sure as one generation leaves another, be left behind in utter despair. To be thoroughly convinced of this we have only to look at the barbarous countries of the world. What is the chief cause of their degradation, weakness, and standstill ? It is due merely to their stupid blindness ; their aversion to civilization and innovation for the better; their dislike to pursuing noble objects, as savoring too much of the things of a better world in which they try not to believe ; and their love of living merely to gratify their selfish and short-lasting animal desires, bask in the sun, and fight among their lazy selves.

In our own civilized country we have only, with very little trouble, to trace the lives of hundreds of men and women, and their successive generations, to arrive at the above glaring causes of all their unsuccessfulness, and to see, that on this account, civilization and happiness is leaving them far behind to die in their misery and folly. It is also true that circumstances may be greatly against one, and the rule is that they are; but conditions can seldom be so bad but that, if one wishes to do so, one cannot better one's self by modifying or overcoming them.

Lastly, we shall quote from St. Matthew's in the Bible, the following parable of the talents, in which Christ clearly shows that every man and woman, whether high or low in rank, rich or poor, talented or not, must employ his or her brains, according to his or her several abilities, in some useful pursuit; and that he or she who does not do so, must, "as an unprofitable servant," suffer the terrible consequences.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man *according to his several ability*; and straightway took his journey. Then he that had received five talents went and traded with the same, and made them other five talents. And likewise he that had re-

ceived two, he also gained other two. But he that had received one went and digged in the earth, and hid the lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that received five talents came and brought other five talents, saying, Lord, Thou deliverest unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, Thou deliverest unto me two talents; behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not strewed; thou oughtest, therefore, have put my money to

the exchanger's, and then at my coming I should have received mine own with usury. Take, therefore, the talent from him, and give it to him which hath ten. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Many and great are the advantages which an object in life will bring us. The following are the principal ones :—

The first advantage which an object in life may bring us is happiness; and it is one which is worth more than bushels of gold and silver, to him who is fortunate enough to possess it.

MORALO is a good young man. His one great object has always been to lead a life of temperance and chastity. When he goes into company, he is particularly careful to observe the vices, passions, follies, and prejudices of others, so that he may, if possible, root them out of himself. On the other hand, he is very careful to take to himself their virtues. He is respected and loved by all sensible persons wherever he goes; and he lives a perfect life of happiness, not simply because others respect and follow his teachings, but because such a life as he leads, makes it a necessity for him to do so.

BENEVOLENCLNIO is a pure, lovely, charitable

lady. Her one grand object in life is to provide for, and attend to, the poor, the weak, and the aged. Though she is but fairly well off, she manages to relieve many sufferers by her kind care ; and she does so in such a kind, gracious, good-natured way, that those whom she has benefited absolutely worship her. People justly praise her for her many good and charitable deeds. On my once inquiring, she told me that she received more real pleasure from the mere consciousness of going about and relieving the suffering than she did from the praises of the whole world. "To see a human being suffering," said she, "or even to know that such a one exists, and not be able to help him, oh ! it would cause me the greatest pain." Surely the noble pursuits of this pure woman, who might be an example to others, bring her the greatest happiness.

DIVINO is the preacher of a goodly flock. Though he has been in charge of it but a short time, he has greatly increased its number, regardless of the toil and time devoted in doing so. He strives, particularly, to reform deserters, and is always happiest when he has brought a stray lamb back to the fold.

For those that desire it, an object in life will fill their pockets with wealth. They have only to speak the charmed words, "*Open sesame,*" and lo ! before them, in the cave, is gold and

silver enough with which to build them a palace. It is true that they must enter the cave themselves and carry out all that they desire ; for no workmen are there but themselves, and therefore, unless they do this, they will never feel the glittering metal tingling in their eager fingers, though they may glut their eyes on the delicious feast forever.

If **FARMIO** did not work hard during the harvest, he would not be able to live in ease during the winter. As it is, however, he requires wealth, and by laboring diligently while he is yet young and strong, he has it. He is the possessor of a fine house, barns, stables, granaries, out-houses, and of a hundred-acre farm. He has also a buxom wife and five strapping young urchins. Every acre of land, by the cost of honest sweat, brings in its yearly handfuls of gold. But **FARMIO**, though not avaricious, is wisely laying aside, in order to provide for old age and to assist his sons, as every parent should do, when they must set out in the world for themselves.

MERCHANTUS has also a great liking for the shining lucre ; but, at the same time, he manages to do with it a great deal of good, though not always, intentionally. Once he could count upon the fingers of his two hands all the dollars that he received per week. Now, however, he has under him in his employ hundreds of men. If each man had a hundred hands, they could not

count up together on their fingers all the dollars which he now receives. Says MERCHANTUS, "If a man wishes to be wealthy, he must begin at the bottom of the ladder, planting his feet firmly on one step at a time, and then crawl up, carefully, to the top."

Honor is a third advantage which an object in life will bring us. This is truly a great advantage, and all good and wise men should strive to possess it; for it will not only bring to them the love, esteem, and praises of all just and gracious persons, but it will also spur them on to do inestimable good in promoting the welfare and happiness, of their fellow-creatures.

A young boy was once brought from a hot clime to the North. His greatest desire was to enter the military. Accordingly, a position in one of the academies was obtained for him. Here he stayed for some years, devoting himself diligently to his studies, and at an early age entered the artillery as a lieutenant. The country into whose services he had entered was, at the time, in a terrible state. Unjust wars externally, and revolutions internally were tearing her to pieces. The young lieutenant burned to gain honor and for the good of his country. He was, on recommendation, sent to a siege, where he greatly distinguished himself. Shortly after this he was called in to put down a great mob in the capital city. For his services here rendered he was given the com-

mand of a ragged and worn-out army, to fight against foes well clothed and disciplined, and five times as strong as the one he was to command. But this young man foresaw that neither fine clothes, nor dog training, nor numbers make the soldier, and so he accepted the command, swearing honor or death. He gained the former and thus saved his country from the grasping hands of the tyrants around her. The whole world looked at these mighty deeds with admiration. Praises from a whole nation were showered upon this young man, who received them with modesty. His country, in gratitude for the great services he rendered her, raised him to the highest honors. Need it be said that this young man became the greatest of generals, "*the Hero of five hundred battles*"?

The last and mightiest advantage which an object in life will bring to us is power.

SENATOR is an honest man. He has always wished for power, in order that he might use it, as it ought ever to be used, in the welfare of mankind. He thinks less of himself and the gold which he might pocket, than he does of his country. His one great aim is to assist in raising the land of his fathers high in the list of nations. He tries to improve the morals of the people, make the citizens happy and contented, and protect their property and rights at home and abroad, by enacting wise and just laws. As long as SEN-

TOR remains in power *he* will not only gain advantages thereby, but also the people who keep him there.

PRESIDENTUS is another man possessing great power in the land, and, when honest and a true patriot of his country, can do inestimable good. The people by whose votes he obtains his position should honestly strive to select the proper man from motives of true patriotism instead of party feeling, so that whoever may fill that exalted station shall rule in wisdom and righteousness, and thus win the universal love of the nation, and print in golden letters a name immortal in the records of history.

In order to be successful in the pursuit of any object in life, we must first have ability for the particular object which we wish to pursue. If a lady who, in a phrenological point of view, has a deficiency of the faculties of form, size, color, and ideality, wishes to become and excel as a painter, no matter how much she may practice the art, she will never achieve success ; because she has not those special qualities, sufficiently good, which every great artist must possess. She may, it is true, by practice, study, and diligence, reach a passable point in the fine art, but beyond this she can have no hope. If this lady had decided to become an authoress, all things being equal, she might perhaps, with some little labor, have become more than successful.

A young man, bright with hopes for the future, thinks that he would like very much to become a physician, and, accordingly, he goes to the medical school, entering it without even a condition. A few days later he is taken into the dissecting room ; but has not been there long before he is taken out in a dead faint. He is, on this account, obliged to give up the pursuit of such a course, thus blighting in the very bud his most full-blown hopes. If this young man had only considered well the disadvantages and obstacles of pursuing such a course, or, if he had had some kind hand to point them out to him, he would undoubtedly have been saved much sore pain and trouble, and, instead, could have employed his time thus wasted to much better account for himself. As it is, however, he is obliged, in some other pursuit, to begin entirely anew.

Another young man is sent to college by his father, who wishes him to become an engineer; because one of his ancestors had proved to be a Stephenson ; and therefore, he wished his dear unwilling boy to be one also. His son, however, has so little talent for mathematics that, when up at the board, his mistakes in proving simple propositions in geometry subject him to the ridicule and laughter, of all the other students present. They say, as is natural enough, that in mathematics he is a "*non compos mentis*," and that he will never pass his examination,

The same young man belongs to a literary society of which his father at first disapproved, as he thought it distracted his mind from his college studies. Now, if one of an afternoon should have followed this young man to this society when it held its weekly meetings, and have heard him recite, deliver debates, and read aloud beautiful and masterly compositions, of his own make and construction, they would justly have thought any one insane who would have said him to be a "*non compos mentis*."

After dragging himself through college with difficulty for one or two very dull years, this stupid young man, as he is called by students and parents, is at last dropped from his class; and he, not in the least sorry for it, betakes himself to literary pursuits, the delight of his heart, and soon, to the astonishment of the world, distinguishes himself as a prominent author.

Thus we see that if one wishes to be successful in life, it is absolutely necessary for him to employ his brains in a pursuit for which he has ability. Further, let no one flatter himself with the hope that even by hard labor and practice, he may yet overcome the disadvantages in the pursuit of some darling object in view for which he has no ability, and reach perfection; for as sure as the light of day rises in the dawning east and sets in the glowing west, he will rue some day the sad consequences which always follow misdirect-

ed effort, and will likewise see that he has wasted, unnecessarily, the talents which in some other pursuit, to which nature had adapted him, he might have gained untold of wealth, honor, and power.

A second very important principle which we must strictly observe, if we wish to be successful in pursuing an object in life, is to concentrate our entire thoughts upon the one subject in hand, until we have thoroughly accomplished what we have begun, not letting them be divided or continually wander from one thing to another. An author says, "Extreme heat can only be produced when the rays converge to a single point." Let all persons, both young and old, consider and weigh well the truthfulness and import of these admirable words, and then carefully draw forth for themselves their own just conclusions.

VACILLATIO is a young man who has just passed his examination as a lawyer. He has set himself up in an office ; but, after a while, finding business to be rather dull, he becomes sick of the law and thinks that he will become a painter. Accordingly, in the twinkling of an eye, he turns his law office into a studio, and starts work enthusiastically, on heads. A friend one day, soon after, happens to step in to see him, and says, "My dear fellow, there's no money in painting; you ought to become an architect like myself." Presto ! away go paint-brushes, easel, and all. Vacillatio, having just arrived at the obstacles of

painting, has now set up as an architect. He soon sees as before, however, that architects are not made in a day, nor without great toil, and shortly after, becoming tired of this, starts work on something else. So on he goes through all the arts and professions, till gray hairs actually cover his head ; and then, looking back at his past life, he sees with much regret how little he has really done. If VACILLATIO would only have settled his mind down to the law, for which he certainly had ability, and have stuck to it, knowing that every pursuit whatsoever has its toils to be gone through, no matter how many and formidable the rising obstacles might have been, he would undoubtedly, in the end have succeeded.

Thirdly, a very important principle is that we set out at the very start upon the right path to the object which we have decided to reach, together with all the necessary means requisite to reaching our destination successfully and in safety. Many a man who has shown great ability for some one or the other pursuit in life, has failed just because he set to work in the wrong way.

If we cannot decide for ourselves which may be the right paths to pursue, then we should get our information from judicious friends, persons whom we really know to be capable of setting us aright, and at the same time we should inquire into all the paths into which we might be led astray as we plod along. If PHILOSOPHO had not acquainted

himself with some wise and judicious philosophers of the day, he would never have gained the success which now crowns him with everlasting glory. As it is, he is a great philosopher.

Another and last very important principle, to be observed in the successful pursuit of an object in life, is that we must make up our minds, at the very start, to work as hard as ever we can. Unless we do so we must despair of success ; for experience, in every case, without exception, has shown this to be the candid truth. The busy bee works as hard to gather its honey as an eagle does to mount the Alpine height : the law of success is *work*.

QUACKENBOS, in his excellent work on composition and rhetoric, has the following just lines : "Men are not born great composers any more than they are born skillful carpenters or expert shoemakers. Proficiency in either vocation is the result of study and practice." Now, this is not only true of all who wish to succeed in literary pursuits, and of all who wish to succeed in the pursuits of carpenters and shoemakers ; but it is true of all who wish to succeed in any pursuit, from the lowest to the highest, whether they be mental or manual.

People, in general, have a sort of vague idea that geniuses are born, not made ; that they have been gifted with knowledge, wisdom, and learning, as well as with talents, from the very cradle, and all

that is necessary for them to do is to sit down when they become men and women, and excel at anything, though they never so much as read a book or studied and meditated in their lives ; and this, as such persons think, being the case, those having a poor opinion of themselves, give up at the start, without even so much as trying ; for, say they with a sigh, “ Ah ! well, God has not seen fit to make us poor creatures geniuses, and, therefore, there’s little use in us trying to do anything.” And, on the other hand, those having a natural burning desire within them to be called by the name of *genius*—a simple word expressing hardships gone through in the pathway of talent—set to work in this delightfully pleasant and easy manner, only to find out that if they do not succeed actually in making fools of themselves, they may never hope to rise to anything higher. Now let us advise all such anxious persons who would wish to become geniuses in a greater or less degree—and there are few men, excluding absolute fools, who have not the parts, if they only knew it, to excel in some one or another vocation—get, as soon as possible, this silly notion of excelling without working out of their heads ; and this done, let them apply themselves in true earnest, being comforted in knowing that he who has the power and the will to work the longest, steadiest, and hardest, will in the end, provided he be at the right vocation, become great,

if not a genius, in any particular pursuit whatsoever.

We shall now proceed to lay down a simple, though useful, method which may be followed with success by all those who have fully decided and are resolved to pursue some worthy and useful object in life, but who have not yet fixed its direction. If any one can form a better method than the one that is to follow, or even add to it, let him by all means, as a man of wisdom, do so ; but in case that he cannot, he may fully rest his mind assured that he can employ, to the greatest advantage to himself, the one here laid down ; because all the general principles of this method have been observed with success by many great, wise, and learned men in choosing their respective pursuits in life.

In the first place, then, we should inquire diligently for what particular pursuit in life we have a special ability, and whether it be adapted to the circumstances of life in which we may be placed. This should be done slowly and thoughtfully. We should give deep, careful, deliberate, and concentrated thought to the subject. We should view it on all sides and in all lights. We should leave no stone unturned to get a full, clear, and decided view for what we are fit. If a day will not do to enable us to decide upon this important step, take a week, or a month, or more. It is infinitely better to decide slowly but

surely at the start, than to be hasty, and later on be obliged to retrace our footsteps on account of error, thus costing us twice as much time, labor, and patience.

We have already shown the absolute necessity of pursuing such an object in life, only, as will best suit our individual mental and physical organizations, and the evil consequences which are always sure to follow when we do not do so. All, then, that now remains for us to do, is to show by what means we may best be enabled to ferret out the knowledge of our several capabilities. This means to be employed we state, in a few words, to be the study of phrenology, an easy and practicable glimpse of which, or an hour or two in consultation with a practical phrenologist, will give us all the knowledge required.

The study of phrenology, in the first place, will give us a thorough insight of our own characters and those of others; in the second place, it will show us our weak and strong points, and how we may employ them to the best advantage; and in the third place, it will tell us, what more directly concerns us at present, for what particular pursuit in life we are the best fit. Such a book on phrenology may be had of all large book stores for a small price; and certainly, seeing the vast amount of knowledge, self-knowledge most useful to ourselves to be gained, he who is wise enough will seek, without delay, to enter upon this

and syntax ; we must ground ourselves in punctuation, rhetoric, and invention ; the more foreign languages we can read, the better ; and we should try to build up as much useful knowledge in general as possible, but especially upon that subject about which we intend to write.

Therefore, in order to collect together these tools, we should, provided the means admit, read up some good practical elementary book on the subject, that we may, together with the knowledge or tools thereby to be collected, lay up in our minds a solid foundation upon which to build up all further matter. If this, however, from the nature of the pursuit, be inadmissible, we should then, by some means best known to ourselves, be introduced to men who are thorough masters of the particular pursuit, and from them, if they be honest, reliable, and have the time and inclination to inform us, we should be able to gain all the required knowledge to launch us safely upon our contemplated voyage ; or, if we have the means to do so, we should put ourselves under the guidance of an instructor.

Thirdly and lastly, when we have decided upon the pursuit of some one worthy object in life and have collected the necessary tools together, we should inquire how far we may advance it with the greatest success to ourselves, being particularly careful to fix upon some standard which we may hope to reach. This will have a most pow-

most interesting as well as useful, field of inquiry.

To prove the usefulness and truthfulness of phrenology,—which, we may just state, has been done fully and satisfactorily, by many eminent men—is not the present purpose of this essay; but, in order to clear the minds of a few sceptics, we shall just quote from one of our late great orators, Mr. Henry Ward Beecher, who made phrenology a life study, the following words on the science, which he delivered in one of his masterly lectures: “For twenty years phrenology has been the foundation upon which I have worked.” Whether the words of Mr. Beecher carry with them any weight—and experience has certainly shown that they do—every man or woman who knows anything of his great success in life must, of course, judge best for himself.

The second very important step to be taken, after we have fully decided for what particular pursuit we are best fitted, is to inquire carefully about the tools necessary to be employed in that pursuit. If a man wishes to build a house, he must first have the necessary implements, at hand, with which to do so; and, further, he must have a thorough practical knowledge of how they are to be used. Now, this applies also to every other pursuit. For instance, suppose that we would wish to become an author. We must then gain a thorough knowledge of grammar, etymology,

erful tendency to spur us on, as well as to impress upon our minds a deep sense of what we are and of what we are not capable of performing, and we will then not remain satisfied till we have reached the pinnacle of our ambition. Further, in fixing this standard we should bear in mind that in attempting to reach it, we should do so in the best and most energetic manner in which we know how, determined to overcome all obstacles that may be thrown in our way, and exerting all our might, energy, and skill to its proper accomplishment.

SUCCEEDO is now a great statesman. His father was a poor candlestick maker, and could not afford even to give his son a proper education. When SUCCEEDO was fourteen years old he was sent to a printer's office to learn the trade. Here he got his first real taste of books. He saw that there were two classes of books which passed through his hands—books containing solid food for the mind and books containing trash. He decided, with his good judgment, to improve his mind with the former, and to have little or nothing to do with latter. Having always had a great desire to become a statesman, he got a thorough knowledge of history, political economy, and politics; and says he, "My success in life is greatly due to the manner in which I read those books, especially the lives of great politicians." Continuing, he further adds, "I did so carefully and deliberately, reviewing often; I got stored up into my mind

the many errors into which statesmen have fallen, and the main causes and effects of such errors. On the other hand, I was particularly careful to mark with the pencil and look into the causes of their success. I then, after careful consideration, decided upon that statesman whom I wished to come up with, or, if possible, excel, being very careful at the same time to avoid his bad points while I took to myself his good ones." Now, this is just what we would advise our reader to do, and if he does so, all things being equal, he will be as successful as SUCCEEDO.

Thus we have seen the absolute necessity and the many great advantages of the pursuit of an object in life, together with how we may gain success therein, and how we are to set to work in deciding upon one, suited to our organization. Moreover, all who will pursue one—and surely, in these enlightened times, there ought to be no sensible man so contemptible that he will not, will have opened wide to them wealth, honor, power, and happiness, all that is good, noble, and worth possessing, all that can comfort and make glad the heart, or ease the mind, in youth or old age; and, if they will only be willing to be patient, persevering, and painstaking, not giving up because fools may laugh or sneer at them, or because their hearts, at times, become faint, success must be theirs as sure as that winter, with all his biting blasts and gloominess, is followed by summer with

all her warmth and smiling beauties,—to be unsuccessful, will be an utter impossibility.

Reader, if you are not already upon the track of some worthy pursuit in life, it is to you, personally, as a man or woman of sense, that the author earnestly and respectfully, addresses the following lines ; and it is his sincere and only wish that you, by giving them a just perusal, may be thereby benefited, and that God may aid you in so doing.

If you do not pursue an object in life, it is your bounden duty, as man or woman, to do so immediately ; it is your duty towards your family, in whose happiness and success you have deep interest ; it is your duty towards your country, for you ought to make some return for the laws and regulations, which it has for your protection and happiness; it is your duty towards yourself, since you ought to possess that amount of self-esteem which will not allow you to lower yourself in the eyes of your fellow-creatures ; and, finally, it is your duty as a good Christian to employ those talents which are yours, and with which God has been so merciful as to endow you.

As a last and earnest entreaty, peruse carefully the following true and soul-inspiring lines from the sacred writings, and if you will always keep them well impressed in your mind, success and happiness, through life's long voyage, must ever crown your deeds : “ Ask, and it shall be given

you ; seek, and ye shall find ; knock, and it shall open unto you ; for every one that asketh receiveth ; and he that seeketh, findeth; and to him that knocketh, it shall be opened.”

FINIS.

